

Gathered Smiles

Far From It.
A temperance lecturer displayed to his audience two geraniums. The first, watered in the usual way, was a beautiful and vigorous plant. But the other had been dosed with alcohol, and its stem twisted and its vitality decayed.

"Now, ladies and gentlemen," cried the lecturer, "what can you say to a demonstration such as this?"

"It's all right and if I were a geranium," said a shabby man in the gallery, "I'd stick to water exclusively, but I'm not a geranium."

Grammar as a Burglar Alarm.
Mrs. Hubb—I allow my husband no latch key. He rings and I ask who's there; then he says: "It's I," and I open the door.

Mrs. Kowler—But suppose a thief should ring and say the same thing—you'd be in a fix.

Mrs. Hubb—Oh, a thief wouldn't answer "It's I," he'd say: "It's me."

A Different Kind.
When William took dinner at the home of his aunt one day he greatly relished the dessert.

"What is it, Aunt Marie?" he inquired.

"Suet pudding," replied the aunt.

"That's funny," he finally observed, "all the soot we have at our house is black."

Disgraced.
Mrs. Tinkle—They say that Mrs. Neaurich is becoming more popular every day.

Mrs. Dimple—Yes, indeed, you should have seen how mortified she was a while ago when she learned that her husband owned common stock in a railroad.—Satire.

ENOUGH IN ITSELF.



Howard—Reggie is thinking—Helen—I'm glad to hear of that. Howard—But I hadn't told you of what he was thinking.

Helen—No, but the mere knowledge that he was thinking made me glad.

Hope.
"Oh, may we hope?" the lovers say. The silly geese! Of course they may! There's nothing in life's horoscope That's half so cheap as hope, sweet hope.—Judge.

Setting an Example.
"What made you name your infant son 'John'?"

"I want to simplify the city directory. I don't believe in encouraging people to give children the kind of fancy names they give sleeping cars and apartment houses."

Compensations.
"Isn't it horrible this scientific proposition to kill idiots in their infancy?"

"All wrong, of course, but then there would be none left to rock boats."

A Theory.
"How do you suppose Steggins ever came to write me such an elaborately sarcastic letter about so slight a matter?"

"Very possibly," replied Miss Cayenne, "he has just employed a new stenographer and is trying to show off."

A Demonstration.
"What's become of the old-fashioned gentleman who used to say that he was 'seventy years young'?"

"Oh, nowadays that type of old boy doesn't say he is 'seventy years young.' He proves it by dancing the tango."

Their Business Drawback.
"I wouldn't invest in real estate in an earthquake country."

"Why not?"

"Because it is all subject to ground rents."

Mean.
"He's marrying you for your money," she sneered.

"Possibly," she retorted. "If you only had a million or two somebody might propose to you some day."

Double Blow.
Young Man—I should like to ask your advice, sir, as to whether you think your daughter would make a suitable wife.

Lawyer—No, I don't think she would. Five dollars, please!

Encouragement.
Dobbs—Has the widow given you any encouragement?"

Hobbs—Rather! When I asked her how long her husband had been dead, she said he'd been dead about long enough.

AWFUL.



Mrs. Smith—Is she lacking in tact? Mrs. Jones—Why, if she had a lawyer to dinner, she'd most likely introduce the subject of theology.

The Kiss at the Gate.
"He kissed me at the gate," said she. In speaking of her lover. "I never told of it, but he repeated it twice over."—Judge.

FAMILY SECRETS.

The case had reached a critical stage. Even the judge seemed to be awakened to a live interest in the proceedings, for the most important witness was about to be cross-examined. "So you are the lady's maid?" began the relentless barrister. "Yes, sir." "And where were you at seven o'clock on the evening in question?" "I was in my lady's room, sir." "For what purpose?" "I was dressing my lady's hair, sir." The barrister leaned forward and spoke slowly and impressively. "Now, think," he said, "I want you to be very careful in answering this question: Was or was not your mistress in the room at the time?"—Argonaut.

Darkly Hinted.
Somebody was talking to a newly married couple who were spending their honeymoon at Scarborough. "You mustn't leave Scarborough until you've seen the cemetery," he said; "it's well worth a visit!"

They said they would go, but forgot about it until too late. Then the young wife reproached her husband. "George," she said, "you haven't taken me to the cemetery yet."

"Well, dear," was the reply, "that is a pleasure I must have in the future!"—Pearson's.

VERY THING.



Wife—You know I never have a thing to wear.

Hubby—Why don't you try to get a position to play "Salome?"

Woman.
She may lack a sense of humor. As some men seem glad to boast. But we've never known her yet to send a brick by parcel post.

Good Advice.
"My son," said the old hunter, "you are starting out to earn your living as a guide. Remember that some people will want to see bear tracks." "Yes, dad."

"If they're satisfied with tracks, don't try to show 'em bear."

Underestimating Himself.
"That's a valuable dog of yours." "Yes, but he doesn't know he's a valuable dog. Look at him scratching yonder in that cheap dirt when he might as well be up the boulevard scratching in ground worth \$500 a front foot."

Heard at a Party.

Hostess—Won't you sing something for us, Clara?

Young Woman (modestly)—Well, I'll try.

Hostess—Yes, do try, at any rate.

At Out.

"Bella and Ermentrude don't seem to be on friendly terms."

"Friendly! Why, those two girls are so mad at each other it makes them furious to think that they have to use the same telephone system!"

Right of Suffrage.

Maggie—I'm in favor of votes for women, if it's only for de ride! Chimble—Wot ride?

Maggie—WVY, I'd make 'em send a buzz wagon fer me, ter take me ter de polls!—Puck.

MINISTER AND MAN

Former Preacher Sets Forth Ideas That Call for Most Serious Consideration.

We are familiar with the tragic fall of policemen who urge in extenuation that they are not strong enough to withstand "the system." It appears that this menace to freedom is also felt elsewhere in other guises. A Congregational minister writes to his parishioners an account of his reasons for quitting the ministry for the profession of law, which the Christian Work (New York) publishes. His father and grandfather, he tells us, were Methodist preachers, and his natural bent would have been toward that fold, but he found, during his seminary days, that the Methodist "organization" hampered the freedom which he sought and seemed to find in the denomination he later joined. But here also the "system" intervened. We read:

"Some of the pastoral tasks came natural to me. I was at my best in them. Others were anything but natural, and I made it my task to exercise these that I might be an all-around, good minister. Being unmarried, I could live with my work, and that I truly did, and no one ever guessed that many times I smiled with a false enjoyment. But I was learning slowly that there is a traditional system, as strong as a stone wall, and far more formidable than the Methodist organism, which gradually forces a minister into a certain rut. Unconsciously it walls him in; his vision, which was large, is stifled, and he will fight in vain, if he fights at all, for freedom. And the very people who condemn the minister for his narrow life are the ones who perpetuate the system."

"I am not complaining about the remuneration of my profession. I will leave that for others who have felt the pinch of poverty more than I have. You have done nobly in financing our church, and have paid me liberally. My complaint is against the system which makes the minister, when publicly spoken of, a Superman; when privately spoken of, a weakling. I have tried to believe that this isn't so, but it is, and even in this village and in this church people by their conception of the ministry have made the minister a Superman. He has been banqueting and feasting, and people have prayed that he might be guided aright, but seldom has he been considered as the first creation of God, a man."

"I didn't think of these things at first. I thought that the trouble was in the ministers themselves, and that the comments which came to my boyish ears were justified. But I have come to see that many big ministers have unconsciously fallen victims to the system. A minister owes his position to popularity, and popularity with the average congregation can be bought only at the price of conscience. We compromise our big tasks with popularity and we prostitute our manhood upon its altar. These thoughts came to me the more forcibly when I contemplated matrimony. A minister's wife is usually of interest to the whole church. A merchant has not got to choose a mate who knows his business; neither does a doctor have to choose a wife who is interested in the practice of medicine. But a minister must choose as a wife one who is not only interested in the work of the church, but one who is willing to make the sacrifice of a home that the church may have first place. Perhaps this isn't unjust. There may be women who are equipped for such work and who would willingly take it up, but the sacrifice of personality demanded by the system of the minister's wife is so great that I could not ask any woman, particularly the one I have in mind, to make it. All I have a right to ask of any woman is to help me to make a home."

"The last reason I suggest to you for leaving your church is a spiritual one. The thought of these other things mentioned have strangled the spiritual freeness which I used to enjoy. To myself my sermons no longer sound as sermons having authority. They are crowded and pinched to please, and compromise rather than condemn and inspire. I have compromised with my conscience and I have compromised with my intellect. There is always a wide chasm between my genuine thoughts and my words. The virtue of an eloquist may deceive the congregation, but it cannot deceive oneself."

"I believed that I was called to preach. Perhaps God called me to preach for a few years and then to go elsewhere. Anyway, I am going. I want a freer conscience and a freer life. I honestly believe that my life will be efficient."

"I am writing at length that you may see my attitude and that it may be, as have all my acts—in your community been, open and frank."—From the Literary Digest.

Growth in Grace.

The Christian life is and must be a growing life, an ever increasing growth in grace and in the knowledge of Jesus Christ our Lord. Only as we live in him and seek to know and do his loving will can we mark real progress in character and life. "Not any kind of life," says one, "should be our aim; not just breathing and working, but to so live that God is pleased with us; to so live as to fit into his plan for men; to work together with him, that is life."

The Main Issue

By REV. J. H. RALSTON
Secretary of Correspondence Department
Moody Bible Institute, Chicago

TEXT—Rev. 5:9—For thou wast slain and hast redeemed us to God by thy blood.



from sin through the blood of the Lord Jesus Christ."

The goal of salvation with very many, and indeed, with almost all, is getting to heaven—if a man gets to heaven he is saved. Presuming that the answer is correct, and barring the advent of Jesus Christ, which will preclude the necessity of the Christian dying and his soul going to heaven as they now do, we may endorse that position. Let us note here some of the conceptions of salvation that men now hold, and of which we hear them speak, but are a part of personal conviction; in some cases, however, nothing more than feeling. In speaking of this we would not impugn the sincerity of those who hold them, but we are convinced that many of them are fatally mistaken. We have only space to note three of these exceptions.

I. One man says: "Man is saved through the inevitable operation of evolution. Man has been placed upon earth for the purpose of development, and if he exists beyond this life that development will continue until he reaches perfection." That is a widely received view, and the recent revival of the evolutionary theory as developed in scientific investigations, has largely strengthened it. Such writers as Alfred Tennyson, who speaks of that period "Far off, at last, to all," etc., have largely strengthened the idea, and it is known that evolutionary preachers, if they do not generally deny the salvation taught by Paul, as some do, so emphasize evolution that the salvation of man is involved in the principle, and consequently nothing else is needed.

II. Many indulge the conception that man is saved by right living, but just at this point of right living there is difference of opinion as to what we mean. Many promptly say it means doing what is right, but do not define the word right. We must have some criterion of judgment, and we inquire for that. Many, if pressed, will say, it is acting in accordance with the teachings of the Bible, but here again there is difficulty, for many only consider the teachings of the Bible with reference to their relationship to their fellow men, and they claim that if they act honestly in their dealings with their fellow men, or as has been recently said, give every man a square deal, they are acting in accordance with the teachings of the Scripture. But, if a man is honest, must he not consider more than his fellow men? Does he not have God, who is the author of the Bible, to deal with? Is there nothing owing to him, aside from honesty in our dealings with our fellow men? What about high morals that are really personal, and what about the demands that are made upon men as to the worship of God, the dissemination of religious truth, the individual religious life, involving the study of God's word, prayer, etc.?

III. In these days there is a widespread conception that a church connection, or church life, is the essence of salvation, consequently multitudes are easily persuaded to connect with the church, and to adopt a more or less faithful church life. We have no time to call attention to the master's well-known denunciations of the churchism of his day, of the tithing of mint, anise and cummin, or Paul's teachings touching mere churchism in his day. The religion of Christ and the apostles was the religion that must have not only the shell of profession, but it must have the kernel of reality before God.

Here is the main issue, and a recent writer has in true and beautiful lines presented the thought in connection with holy communion:

"Savior divine! O evermore abide In my cold heart! Redeemer, blessed Lord! By all the powers in heaven and earth adored; When flowed the dear blood from Thy wounded side By God forsaken and by man denied— Why was the crimson stream thus freely poured."

If man by love was not to be restored? O! mighty theme! that doth debate my pride; And cast contempt on all the things of earth;

If angels are not faultless in His sight, Of what account are we, who, from our birth, Wander afar from heaven, and heaven's dear light?

Yet it was not for them, but us He died, And with Him all our sins are crucified!"

—Rockwell.

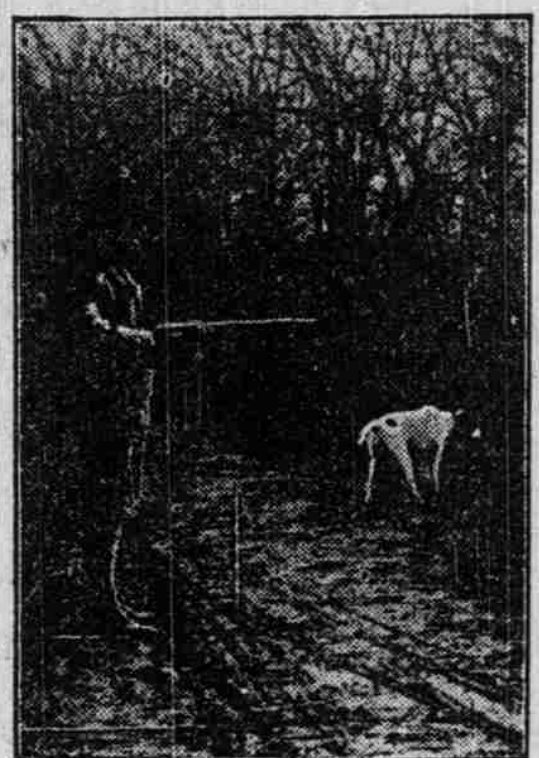
THE CHILDREN

VALUE OF WELL-TRAINED DOG

Beagle Hound, Not Much Bigger Than Big Rat Terrier, Distinguishes Himself on Hunt.

(BY ISAAC MOTES.)
Last summer when on a vacation trip to the old home I had a never-to-be-forgotten Saturday afternoon squirrel hunt, which opened my eyes to the value of a well-trained dog, a dog trained on one kind of animal. A neighbor boy owned one of these beagle hounds, not much larger than a big rat-terrier.

My youngest brother had had a good deal to say to me during the ear-



"Steady."

her part of my visit, about this wonderful little dog, so one afternoon he borrowed the dog for a squirrel hunt in the woods near town.

I went along more to please my brother than because I expected much success, for I did not believe we could find any squirrels so near town. Beside I did not think the wood was very good squirrel hunting ground, even if it had been at a distance from town, for the land was flat and poor, covered with a growth of post oak and blackjacks.

Then it was somewhat near the prairie, where I knew there were no squirrels. There were no hickory trees, nor chestnuts, nor pecans, and I did not see what a squirrel could live on in that flat, uninviting reach of scrub timber and thin clay soil.

But before we got two hundred yards from the home of the boy who owned the dog that little "flee" began to distinguish himself. He threw himself into the woods and began literally to tree squirrels as fast as we could shoot them out of the trees.

A few sharp "yip yipping" barks and the squirrel was treed, and when we shot it out the little dog hardly noticed it but dashed off after another squirrel. And he would simply stand and watch a rabbit run away from him and never show the least inclination to chase it.

We were in those flat post-oak woods not two hours, and we got twenty-six squirrels, and had to take the little dog by the collar at last and carry him home to make him stop hunting.

Grieved, but Polite.
Dorothy was so homesick at her first party and cried so bitterly that the hostess' mother suggested that it would be better for her to go home.

Dorothy accepted the idea, but a few minutes later, upon answering a timid ring at the door, the hostess found Dorothy bathed in tears.

"Well, Dorothy, I am glad to see you again. Did you decide to come back to us?"

"No'm'm; I forgot to say I h-had such a nice time!"

RIDDLES

Why is an amiable and charming girl like one letter in deep thought, another on its way towards you, another bearing a torch, and another singing psalms?

Because she is A-musing, B-coming, D-lighting, and N-chanting.

What is the difference between a bell and an organ?

One rings when it's told (tollied), but the other will be blown first.

Why is love like a potato?

Because it springs from the eyes.

Why are young ladies so partial to sunset and twilight?

Because they are daughters of Eve.

When is a schoolmaster like a man with one eye?

When he has a vacancy for a pupil.

What kind of a robbery way be said to be not dangerous?

A safe robbery.

What is the difference between 100 and 1,000?

0 (naught).

Those who have me not do not wish for me, those who have me do not wish to lose me, those who gain me have me no longer.

A lawsuit.

What tradesman is most inattentive to business?

A tailor, because he is always "cutting out."

PECULIAR FEATURE OF VIXEN

Like Other Predaceous Creatures They Do Not Disturb Game Near Breeding Haunts.

There is a very peculiar feature in connection with all predaceous creatures, both furred and feathered, when breeding, and it is that they do not appear to interfere with game near their breeding haunts.

Even a vixen will leave the earth containing her cubs, pass right through rabbits feeding near, and never make an attempt to catch one; although half a mile distant she will chase down an unfortunate rabbit and return with it to her youngsters.

This habit of the fox is pointed out as a proof of the animal's cunning, and her desire to curry favor with the owners of game and poultry near her nursery, for were she to commit extensive depredations there the losses she occasioned would be repented and she and her youngsters would soon be destroyed.

However, the vixen's motive for leaving things around her earth untouched is not that with which she is credited; were she to make a clearance there little would be left for her cubs when they commence to hunt on their own account, and it is untouched for their benefit.

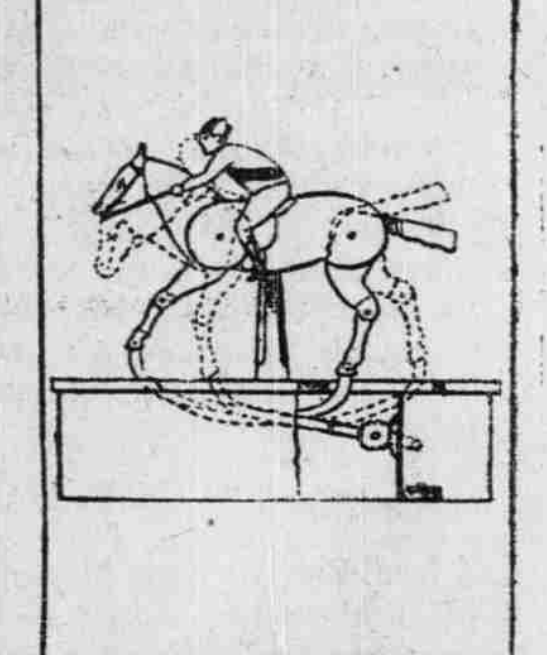
When the cubs are able to wander a little from the earth there is a speedy disappearance of the rabbits, etc., near, rendered all the more rapid because the vixen has passed among them and they have grown to ignore foxes.

The active cubs give them a rude awakening. It is the instinct of mother love which induces a vixen to reserve provender close by for her cubs.

TROTS IN LIFELIKE FASHION

Legs and Head of Beast Made to Move as Jockey Seems to Urge Him—Operated by Crank.

An amusing toy in the form of a galloping horse has been designed by a Kentucky man. It is particularly appropriate these days when mechanical toys are absorbing the youth of the land. The body of the horse is fixed to a standard rising from the case, but the forelegs and hindlegs are pivoted to the body and at their middle joints. The tail and neck are also pivoted to the body and the body of the jockey is pivoted at the hips. The horse's feet are fastened to swinging shafts that operate in the base by means of a rotatable gear. As one shaft is pushed forward the other comes backward, each carrying with it a



Galloping Toy Horse.

foreleg and hindleg on the same side of the animal. The gear is operated by means of a crank and the faster the crank is turned the faster the horse trots, bobbing his head and waving his tail, while the jockey seems to urge him.

Why She Hurried.

Dorothy had heard her mother talking of Lent, and frequently noted the word fast, but it conveyed an entirely different meaning to her from that in which it was used. Dorothy's mother observes Lent by fasting, but evidently her daughter has not come to understand the meaning of the word.

On Ash Wednesday morning she was doing a little washing and ironing for her doll, and was going about it in such a hurry that her mother inquired the reason.

"Well, mother," she replied, "isn't this the day you have to do everything fast?"

Not Long to Wait.

Little Max was so restless and fussy when his mother took him downtown that he caused her no end of bother. Finally the mother exclaimed impatiently:

"Well, young man, it will be a cold day when I bring you downtown with me again."

Looking up into her face with perfect innocence the youngster said:

"Pretty soon it will be winter, won't it, mamma?"

Number of Hairs on the Head.

A German physiologist who counted the hairs on different human heads states that taking four heads of hair of equal weight, the number of hairs, according to color, was as follows: Red, 90,000; black, 103,000; brown, 109,000; blond, 140,000.

Unfair Discrimination.

Elsie (aged six)—I wish I had a new doll, mamma.

Mother—Your doll is as good as ever.

Elsie—Well, I am just as good as ever, too; but the angels gave you a new baby.